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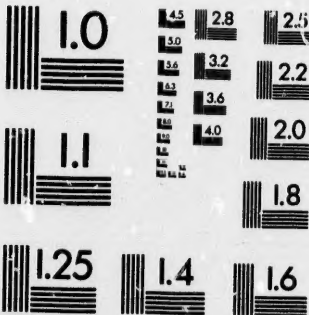
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AN ADDRESS

ON THE

Necessity of a Liberal Education,

DELIVERED IN BARTON,

ON FRIDAY EVENING, OCTOBER 30, 1857.

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BY "JUVENIS."

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## Necessity of a Liberal Education,

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HAMILTON:

PRINTED AT THE "SPECTATOR" OFFICE, COURT HOUSE SQUARE.

1857.

## PREFACE.

The following address was not originally intended for publication, and the haste with which it was written, together with the youth and inexperience of the author, might with propriety be urged as excuses for the errors which may exist in its composition, but with all its faults, (which I am aware are not few) to those friends who solicited its publication, and to a generous public, it is now committed, and it is to be hoped that they *will* leniently *pass* over the fallacies they cannot but observe, and not censure with too much vehemence the first production of a young man, and that they will (with a slight alteration of the poet.)

"Be to its faults a little blind,  
And to its merits very kind."

To the Reverend John Freeman M. A. Rector of Ashwicken *cum* Leziate, in the county of Norfolk England, (whose exertions in the cause of National Education and for ameliorating the condition of that portion of the lower class which comes under his especial care, are widely known, and duly appreciated by the intelligent,) I respectfully beg to dedicate this address, as a poor though sincere acknowledgement of the many and important favours I have received at his hands.

BARTON, November 11th, 1857.

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## THE NECESSITY OF A LIBERAL EDUCATION.

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LADIES AND GENTLEMEN,

Education is a subject upon which so much has been said by the clever men of the day, that it will be almost impossible for me this evening to introduce to your notice any remarks upon the subject that may strictly be called original; but still I will endeavour to perform the task I have undertaken to the best of my ability, and have the less hesitation in attempting to do so, from the belief that my audience will not be inclined to be either harsh in their judgment, or severe in their criticism upon one who now addresses a public assembly for the first time.

In accordance with the heading of my lecture, I shall now attempt to shew you the necessity of every one possessing a liberal education; and I beg it to be distinctly understood as a preliminary to my address, that when I speak of a liberal education, I mean so in the widest sense of the word. Of course I am perfectly well aware that there are many people, even in this thinly populated Continent of America, who have it not in their power to keep their children to school until an advanced age, much less have they the means of completing a school education at the University, but I also know that there are others well circumstanced in life, some indeed may be even called wealthy, who set too light a value upon their children's learning, who, for the sake of keeping a few pounds more in their pocket, or on account of too much parental indulgence, or from some other cause equally absurd and culpable, deprive them of education even when placed at their doors, and allow them to grow up in deplorable ignorance, a disgrace to themselves and a nuisance to society. I myself have even heard intelligent beings argue, "I have passed through the world without education myself, and have succeeded beyond my most sanguine expectations—why should not my children do the same? Let them follow in my path; a little reading and writing, just sufficient to transact business, is all that they require." What an argument for a man to use. Is the present age to afford no evidence to the future of the improvement man should be making? Are we to be left a blank in history, without a mark by which we may be known to coming generations? Man must either progress or retrograde; he cannot be stationary, his very nature will not allow him; he was pre-ordained to be in continual motion. Since the important discoveries of Newton, science has been making rapid strides, and it is still going on faster



than ever. The Electric Telegraph, which, with the rapidity of lightning and certainty of truth, sends its messages from one end of the world to the other in a moment of time, startles us with amazement at its wonderful rapidity, and makes us look with gratitude and praise to that God who has placed such elements at the disposal of man. The steam-engine and steam-boat almost destroy time and distance by the swiftness of their motion; the lightning conductor draws from the very clouds themselves that fiery element which all so much dread, and conducts it swiftly and safely into the bosom of the earth. Chasms which seemed to defy man to cross, and rivers whose breadth and depth rendered them impassable for land transit, have been spanned by bridges the most simple in design and elegant in structure. Events are succeeding events with such remarkable rapidity as almost to stun the human mind in reviewing them. The power of steam is becoming more fully developed every day, and contains an amount of wealth almost impossible for people who lived a hundred years ago to realize; and what has brought all this to the knowledge of man? What has been the original source of all this wealth? I reply, science. People, in talking of education, are too apt to forget, that it is to that, that they almost without an exception owe their wealth and prosperity. The cotton spinners of Lancashire and New York, pocket their sovereigns and admire their gains without for a moment considering to whom, under God's blessing, they are indebted, they naturally attribute their wealth to their own industry, and scarcely ever think of those men, who in the solitary chamber, with their oil lamps and diagrams by their side, sat from sunset to sunrise, endeavouring to reveal to the human mind those mathematical truths which lay enveloped in mist, and thereby rendered useless to man—of those men who set their machines in motion, and opened the paths to riches.

How any right-minded man can review the past, can look at all those gigantic feats which science has performed, and then deny his son the very *elements* of a liberal education, I cannot conceive; why the very plough that you use to plough your fields, the very machine you employ to thresh out your grain; nay, every thing that you use, have either been invented or improved by scientific men, but how many think of this; they obtain the article without knowing or caring to enquire whence it emanated; they only consider their own convenience, without ever thinking of the brain which produced that convenience. That there are not any in this audience so utterly devoid of justice, or so hindered by ignorance, from giving their children all the education that their means will allow, I can readily believe, but still I would take this opportunity of requesting you to neglect no means however stringent, no expense however great, no circumstance however inconvenient, from advancing your children's intellectual capacity. It is to be hoped that the time is fast approaching when there will not remain an

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uneducated child in this Province, when the mind of every one will become so enlightened as to make him consider the support of schools and of competent teachers, as matters of the first importance. Think well then over this; consider what position your sons will occupy in such a community, and educate them that they may not become objects of ridicule to the intelligent. But I must bring my introduction to an end; you will think me (as indeed I really am) wandering from the text of my subject, and I will now attempt to explain to you the *absolute* necessity there exists that you should bestow upon your children the best Education you can afford; and that you will exercise a wise discretion, if instead of hoarding up dollars in order to establish them in business, you expend a few of them in elevating their minds, and in endeavouring to raise them to a respectable position in the intelligent community.

I will now therefore advance my first step, namely that "Education is necessary for preventing crime and civilizing the masses." If there are any here who should think my assertion too sweeping to be supported, I would say, take the history of any nation you please, and you will invariably find that the Country which has the best system of National Education, is at once more advanced both in moral dignity and intellectual culture. The best Educated people in the world (mind I am speaking of the mass) are the Austrians and Prussians, and in no other Country is crime at so low an ebb. How is it that England stands nearly first in the catalogue of crime? How is it I repeat that she the first of nations, whom minor States obey, and mighty ones endeavour to imitate. How is it that she upon whose boundless territory the sun is constantly shining, whose power encircles the Globe like a girdle, has prisons crowded with criminals and colonies with convicts? How is it I ask, that such is the case? I have advanced the question and will answer it that you may judge for yourselves.

The United Kingdom of Great Britain and Ireland contains a population of thirty millions of people; indeed so densely is England populated, that there are nearly four hundred inhabitants to every square mile of ground, and as crime is ever greater in towns and cities where the masses are concentrated than in the country where the population is comparatively scattered, it necessarily follows that in so dense a mass, where even the Country frequently presents the appearance of Towns, crime must have full sway and vigour unless there is some antidote in force proportionately strong to keep it in check; and what is to be that antidote? I answer, *Education*! Various kinds of punishment of greater or less severity have been invented and enforced for the suppression of crime, but who will dare for a moment to say that crime has abated one atom? Nay; do not our criminal returns shew a steady increase? Murder is made punishable by death,

but do the newspaper reports of this or any other country warrant us in believing that the atrocious crime of murder is dying away? Robbery, forgery, and other crimes are punished with proportioned severity, yet who will venture for a moment to assert that robbery and forgery are on the decrease? But on the contrary, is it not our melancholy fate to read, day by day, and week by week, of forgeries the most atrocious, robberies the most flagrant; at one instant whole families are hurled from affluence to want, from comparative riches to the depths of poverty, by the duplicity of wretches whose existence disgrace the name of man; at another a father has been broken hearted by the conduct of a son and his grey hairs been brought with sorrow to the grave, by an amount of forgery which he is utterly unable to meet. Viewing all these things as they really stand, and the state of society as it really exists, I think you will find it almost impossible to arrive at any other conclusion than that the means now in force for the suppression of crime are totally inadequate to their work—there is a something wanting—there is a vacuum which requires to be filled, that something, is *education*, and that *vacuum* is its absence." That the means for educating the poorer classes of England have until within the last few years been notoriously deficient, I think every one will be prepared to admit, and the natural consequence is, crime has reached a pitch almost unprecedented in the annals of any country in any age; "But why," you may say "what has education to do with that?" I will answer you; the mind of man is naturally depraved, and it is next to useless to punish it in its natural state, the man may feel the punishment corporally and for the time being, but he will lack that refined feeling which makes the bare idea of punishment far more unbearable than its infliction. To an educated man, or to any one who has any sensitiveness of disposition, the very thought of disgrace, and having his name placed dishonourably before his countrymen, is of itself worse than the infliction of a thousand lashes or months incarceration in prison, and such a dread will make him think twice before he ventures to commit a crime, however trifling. It is of no use punishing a thing which has no feeling. Thousands of men have been confined in prisons, and have suffered the various penalties of the law; yet who in this audience or in the Province will venture to name *one* whom it has ever reformed?—a single *one* whom it has ever induced to depart from the paths of vice and enter those of virtue. Nay, I will advance a step farther; I will even assert, and go to the criminal courts to support me, that imprisonment directly defeats its own object; that instead of reforming, it hardens, and renders the recipient of punishment more incapable of regeneration. I boldly make this assertion, and defy any one to deny it.

That the Penitentiaries of this young country may be an improvement upon the Prisons of the old, I do not for a moment

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dispute ; but still I will say, that they, even they are totally deficient in their construction to do the work they are calculated to perform, and even were they, I am sure you will all agree with me in contending, that there is no utility in punishing a man devoid of feeling ; and who only fears the *severity* of his punishment, and *not* the stain it will leave on his moral character ; but you may say “ what can be done to make him feel that stain ; to make him wretched on account of the disgrace that will be attached to his name ? ” I reply, educate him ; the man who is taught from youth, and has really received sound learning, will, (unless his mind be of the very lowest order) become far too dignified to even harbour for a moment the thought of doing a wrong action—an action that will expose him to the censure of the public. Yes, in order to lessen or do away with crime, *man must be made superior to committing it* ; his mind must be too elevated to suffer him to be tempted from the paths of virtue by any of the seductions that vice may offer. Man is the noblest of God’s creatures, and consequently must be raised beyond the brute creation, and that Education will so elevate him, I defy the most sceptical to deny. Some, who differ from me in opinion, may endeavour to stagger me by the words of a very enlightened member of the British House of Commons, who, on speaking against a system of National Education, said, “ On looking over the criminal returns, he found that two-thirds of the prisoners were able to read, and write their names, and consequently,” he very eloquently concluded, “ education is not a preventative of crime.” What a *noble* sentiment ! What a magnanimous expression for a man to use who called himself a member of the upper circles of society ; but absurd as that reply was, yet, to those who look only at the surface of things, who are satisfied with a superficial survey, it might appear direct and conclusive, and lead many into the opinion that to educate the people is utterly absurd ; that while you are engaged in the work of a philanthropist, you are shaking the good order of society to its very foundation ; and that, while you are attempting to confer a benefit, you are doing the worst thing for good order and government that could possibly be conceived ; but to those who will devote a little time and attention, and view this subject as it really stands—who have the mind to uplift the veil from the surface and look into the depths below—no reply could give greater proof of an insignificant understanding ; no reply could be more disgusting to an intelligent audience. And when you come to consider who constituted that audience ; when you come to reflect that men decorated with the highest honors of *Cambridge* and *Oxford*—men to whom all the universe listened, as to oracles. I say when you come to reflect that such men as these constituted that audience, you cannot help wondering at the presumption and arrogance of that man who should dare to utter such a sentiment in their presence.

Granted that there were two-thirds of those prisoners who could read their Bibles and write their names, does that weaken my position? No! I think not; but, on the other hand, it shall be my endeavour to show that it materially strengthens it.

There are some people in the world who think that if a child goes to school long enough to read his Bible and write a letter without much regard to the rules of Orthography, he has then received an education sufficient, and has become as intelligent as is necessary for an ordinary intercourse with his fellow men. Now, that I most distinctly deny, and so I think will all those who have thought anything upon the subject. A limited education is worse than no education at all. As the man with a cunning disposition is more to be dreaded than he who has an open and frank countenance, although both may be equally culpable; so is the man with a limited education more to be feared than he with no education at all, since he will have just sufficient to render his cunning mind still more cunning, just enough to enable him to put his wicked practices into more certain and rapid execution; and I again distinctly repeat that a bad man with a limited education is a greater nuisance to society than a bad one with no education at all, and those men to whom the right honorable gentleman alluded would have been of infinitely greater service to the state, and more useful members of the community had they been entirely uneducated; I will appeal to your own common sense; I will appeal to your own judgment, did you ever know of thoroughly educated men, men trained up in Christian principles, so to lower their dignity as to *commonly* commit actions that would disgrace the name of man? I will not deny but that there are and have been some few cases to the contrary, but *no* rule is without an exception, and generally, I think you will find, that the better educated a man is the more orderly and refined are his manners.

"Ingenus didicisse fideliter artes  
Emollit mores, nec sinit esse feros."

This sentence was written two thousand years ago, and universal coincidence has established its truth. "To have thoroughly learnt the liberal sciences softens the manners, nor suffers them to be rude."

But there may be some amongst you who might enquire whether there were no other means to extirpate crime except by education. I answer that to do away with individual and ordinary crimes there is another method; have no education at all but in the higher circles; do entirely away with *National* education; let those whose circumstances do not place them in a superior position be brought down to servitude and slavery; bring them under the feet of the opulent and great, banish every spark of freedom from their breasts, reduce them to the condition of the negro slave of the South; do all that, I say, and you will do away with crime!

Among the serfs of Russia, if crime is not entirely unknown it is at least but seldom heard of, and why is the reason? It is because the people of that country are so utterly degraded; brought by oppression so near to the brute creation, that they are incapable of conceiving anything, but what may be instigated by their own brutal passions; in short they have neither the sense to contrive, nor the judgment to execute, a deliberately matured plot. They are mere machines in the hands of their superiors, who dispose of their lives and property at pleasure. If we turn our attention for a few seconds to the past century, and take a brief review of the partition of Poland among the despots of Eastern Europe, we shall see how serfdom, headed by ambition, destroyed liberty for ever from almost the only continental country that possessed it; Poland that land of patriots! that land where under a judicious and enlightened Government liberty had kindled and flourished, was doomed to be overrun by barbarians who invaded it simultaneously from every side, destroyed its happiness for ever, and eradicated its very name from the map of Europe. This wholesale robbery, this unprovoked aggression, was committed by a class of men the lowest in the order of intellectual capacity; they were the machines of ambitious despots, and committed a deed at which, had they been enlightened, their better natures would have shuddered.

"Oh bloodiest picture in the book of time,  
Sarmatia fell! unwept, without a crime."

Thus we see, that although an uneducated community may not have the mind to mature, and commit, *ordinary* and *individual* crime; yet the degraded state of their intellect renders them fit machines to serve ambition, and ready tools for aggression and wrong; you may also perceive from what I have endeavoured to explain, that there are two ways by which ordinary atrocity may be expunged from a nation, viz. by *education*; and *non-education*; which method it is the province of an enlightened government to adopt, I shall leave to your own decision; merely observing, that if I have failed in my attempt to make it clear to you, that a sound and liberal education is *absolutely* necessary for the well being, nay! for the very existence of civilized society, I can only attribute my failure to my own inexperience, and not to the weakness of the position I have taken.

I will now proceed to show, that education is *necessary* for the proper development of man's natural powers, for giving him moral courage, and for making him form his opinions with correctness and rapidity. A single glance, and a momentary consideration, will, suffice, in my opinion, to establish the first part of this assertion; and in order to give you a concise yet sufficient view, I will at once proceed to illustration. It will be a great advantage to the argument I am going to use, that the inhabitants of this country and of this place have a daily opportunity of seeing those people, who

deluded from their native country, and transplanted in a foreign soil, have been reared in the hotbed of slavery, and brought up in all the phases of ignorance, and of comparing them with those of themselves, who have freedom and a liberal education to draw forth their powers; I seize this illustration the more readily, because it must unavoidably have come under the cognizance of all, and therefore it would be both absurd and useless for me to go further from home.

I am aware that it is the opinion of some men, and intelligent men too; that the distinction between the white and black races, is a natural and preordained barrier between superior and inferior beings; that circumstances over which man has no control have contributed to make the coloured man subservient to the white, and acknowledge his superiority; but how any sane man can come to such a conclusion I am at a loss to imagine; I deem it at once both arrogant and ungenerous; arrogant in supposing that our all powerful Creator should be such a respecter of persons, as to confer in the formation of intellect any peculiar advantages to one nation, which he has refused to another; and ingenerous in taking advantage of the lassitude and weakness of a people, rendered so helpless by climatic and other influences. The white people of the present day may claim their superiority more from local position, than from any miraculous benefits conferred upon them by the Almighty, for every one knows it to be an established fact; that while the climate of the middle and northern part of the Temperate Zone, has a tendency to make man industrious and to call forth all the various powers which are centered in him; the climate of the Torrid Zone, where the sun pours his rays perpendicularly, has as great a tendency, to neutralize both his intellectual and physical powers. In the Tropical regions of our globe work is comparatively but little required; the natural fertility of the soil produces sufficient for man's support, without any great exertion on the part of himself, and on account of excessive heat his wants are small and confined in their nature; all these reasons have a natural tendency, to render him indolent and careless, and to make him utterly unfit for the rougher usages of northern climes; but on the other hand the natives of colder regions are taught by experience that if they wish to reap they must sow, their soil may be fertile, but it requires labor to make that fertility serviceable; the wheat which we turn into bread will not grow without sowing, nor will it take root in a soil that is not prepared for its cultivation; the garments that we wear, have to go through processes the most tedious and complicated before we can use them; the very fuel which is used to preserve us from that cold the negro never experiences, has in most countries to be obtained from the very bowels of the earth, in fact every thing that we have either for consumption or wear, is only the result of steady and hard labour; Hence it fol-

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lows that the natives of northern latitudes, are forced to be active, both by the rigour of the climate, and the nature of their own requirements, and the certain results of that activity are, a more enterprising community, and a population desirous of diving into those mysteries, after which the negro is too idle to enquire. From the above considerations we can readily perceive, that the locality in which a nation is situated, exercises a material influence upon the character of the people, and when the state of the African mind can be thus simply and readily explained, I ask you, how can any man be so presumptuous as to suppose, that the difference between him and the negro, is a distinction prearranged by our common Creator? The idea carries absurdity on its very face.

But again, although local influences are thus apparent in the formation of character, they will not entirely explain that want of intelligence so observable in the negro mind; particularly after it has been removed from a warmer to a colder sphere, and I contend, that the good effects which might naturally be expected to arise from such a circumstance, have been counteracted by the bondage in which it has been held; a bondage obnoxious to the slave, and a disgrace to the government which maintains it, but although it had still been held in subjection, yet educated and trained in a proper manner, it is my firm conviction, that their intelligence would be materially increased, and after the lapse of a few generations become on an equality with that of the white man; but to bring this part of the subject to a conclusion, I say with such an example of the effects of ignorance before our very eyes, what other argument is necessary? what other illustration needed to prove that Education is essential for the proper development of the human mind? And in this young country, complicated by no evil effects of former mismanagement; free from the fruits of tyranny and despotism, and with its resources placed at the disposal of an enlightened government, what may it not be expected to do; but now allow me to tell you that all these bright anticipations of future greatness, will surely be blighted, unless you as a people assist your government in heart and hand, in carrying out those wise measures of *National Education*, which it has so judiciously commenced, and which are, as I have here endeavoured to show you, *absolutely* essential for developing the mind, and bringing forth the genius of your country.

Again, Education introduces a moral courage, and a high sense of duty into the composition of man, and it is therefore necessary, that every one inhabiting a free and civilized country should possess it. I believe there is no one present in this assembly, who will for a second think of denying what I have just said; to every reflecting mind the proposition must be self evident, and I might well be excused for passing on to some other point, the truth of which might not be quite so clear, but as I always think it best to



demonstrate as far as my ability will allow me, one thing before proceeding to the consideration of another, I will beg leave to direct your attention for a few minutes to this part of my subject.

Some might mistake the meaning which I intended to be applied to the word *courage* in the sentence, and some may say, "what do you call true courage," I reply that to define a thing is, and always has been considered a difficult task, even by the most intelligent; but my idea of true courage, are not those deeds of bravery or hazard, which man does under no fear, or under the influence of personal excitement; I do not call that true courage which induces the soldier or the sailor to undertake and accomplish some perilous enterprise, when his judgment is under the sway of passions, which render him more of the fiend than human; but that is true courage in man, who, under the influence of no excitement, with his passions entirely subservient to his will, with a full knowledge of the danger of the enterprise in which he is about to embark, yet does his duty nobly and dignified, without even for a moment flinching; I say that such a man is the possessor of true courage, and never was such courage more nobly portrayed, than in the wreck of the *Birkenhead*, and never were the bravery and disinterestedness of the British character more fully exemplified than on that occasion. The occupants of that ill-fated vessel consisted of male and female passengers. Striking forcibly against a concealed rock, she so shattered her sides as to render all attempts to save her useless; the boats were only sufficient for the female portion of the passengers; it was utterly impossible for all to be saved; the vessel was rapidly sinking, and each second was a second nearer to eternity; there was no time for deliberation; what was left to be done must be done instantly. The captain appeared on deck; the bugle rang the summons for a general muster; every man came to his post calmly and placidly, as though his bark were tight, and swiftly glancing over the waves of the ocean; not a syllable of murmur disturbed the air; the boats were ordered out; the order was instantaneously obeyed, "Place the ladies in the boats" was next hurled from the trumpet, and they were placed there accordingly, now came a moment of anxiety and intolerable suspense, what was to be done next? before scarcely time had been given to think "start the boats from the vessel" issued from the captain's lips, and with a magnanimity unequalled, with a devotion unparalleled in the pages of History, this order was instantly executed, and then that gallant little band of heroes returned to their posts, with death before them, and their eyes fixed on eternity; nothing could now save them, they had parted from their only hope. A calm clear voice was instantly heard to call to order, every man obeyed, planting his foot firmly on the deck, and folding his arms as if on ordinary parade. Their captain presented himself before them, he told them in a few words

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their actual position ; he explained to them the motives of duty that had made him give up their means of safety, and expressed his sincere thanks, that the crew had so implicitly obeyed him upon so melancholy and trying an occasion, and he assured them, that they would appear before their Creator with the greater confidence from a knowledge that they had performed their duty ; and then with tears streaming down his cheeks he bade them all accompany him in sincere prayer, and ask forgiveness of that Almighty God, whom they had so frequently offended ; tears were streaming from all eyes, and with uplifted hands, and faces turned towards heaven, each one breathed sincerely and fervently " Lord be merciful to me a sinner." Another instant, and the vessel was hurled into the " unfathomable abyss " and all that gallant band were hurried into eternity to meet their God.

Long as language shall last, long as men shall honour virtue and reward bravery, so long shall that act of heroic devotion be transmitted to posterity, and stand forth to future ages an everlasting monument of British valour, and ye who seek to know what is meant by *true courage*, who are desirous of deducting the *true* from the *false*, read the story of the wreck of the Birkenhead, and learn from it that noble sense of duty which *education* is able to impart. Other illustrations might be made, other incidents might be given, they are to be found in almost every page of English History ; but I feel you have been detained long enough on this part of my subject, and will only say, that I hope your curiosity has been sufficiently aroused to make you resort to books, for any additional information that you may require.

The last part of my former proposition will now come before your notice, viz, that Education is *necessary* to make man form his opinions with correctness and rapidity.

To those who have had the benefit of a good education, this may appear redundant, but to those who have not received that education, it may on the other hand seem absurd and improbable, and to them I would beg leave to address myself on this occasion ; you will not I am sure be inclined to dispute that the mind of man is naturally weak, and although one child may be endued by nature with a more lofty intellect than another, yet still if that intellect is not subjected to judicious training, it will be more likely to occasion his downfall, than promote his welfare, for it is a fact no less true than deplorable, that the most depraved of our species are men, who with ample natural talent, have not been reared in Christian principles, nor brought up in the ways of rectitude. Then taking that as an axiom, and establishing my position from it, I say that there is something needed to strengthen man's mind, something required to render it firm, and guide it judiciously in the straight, but narrow path of honor ; and I will ask you, what so fit to do that as a liberal education ? It is quite true that some men have differed in opinion which of

the two great divisions of education is best calculated to perform its work, namely *Mathematical* or *Classical* learning, but none have ever sought to establish that it would be better to have *no* education at all. It will be useless for me at this time, to enter into a discussion of the various arguments brought forward by either party, to endeavour to establish their own individual opinions; enough for me to say, that no one however rambling his thoughts; however unfixed his mind; can study that immortal production of Euclid, without having those thoughts concentrated, and that mind steadied, nor can any one read those elegant works of Cicero, without having his character refined and elevated; but that is not to my purpose, those who have any penetration, cannot possibly fail to perceive that a person devoted to *one* course of study; whether it be in discovering mathematical truths, or rendering the true reading of a difficult classical author, must of necessity have his mind enlarged, and his judgement sharpened by continual practice; he becomes acquainted by continual reading with the opinions and suggestions of the cleverest men, both of the past and present age, and has therefore a great advantage over him, who is deprived by lack of education, from such fertile sources of information; and when those things are taken into careful consideration it is impossible to come to any other conclusion, than that the man whose mind is richly stored with the accumulation of centuries, and rendered strong and fixed by steady and careful investigation, is more fitted to express his opinion, and to pass his judgment upon matters of importance, than he who has been allowed to grow in ignorance, and has been deprived of those priceless treasures which the other has obtained. I now consider all my second position established; I first attempted to show you that education was *necessary* for the *full development of man's natural powers*; secondly that it was *necessary* to give him that *dignified mind and moral courage which should form so important a part of his nature*, and thirdly that it was *necessary* to man in order to make him *mature, from and execute a judgment with certainty and rapidity*, and although you may consider my arguments unsound, and my logic fallable, yet I think by a careful perusal of works bearing upon the several branches of the subject, and by a practice of judicious thinking, you cannot fail to arrive at the same conclusions that I have already done, and I will now solicit your attention for a few minutes to what I consider a point of the greatest importance, namely that education is necessary for the full appreciation of Religion, and that it is also *necessary* to stem that current of infidelity which is setting in so strongly at the present day.

I am fully aware I am now approaching a subject, that requires to be handled with the greatest delicacy. We have all our religious opinions; we are all subject to religious prejudices, and although I am neither ashamed to confess the church to which I belong, nor

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afraid to advocate her principles and her doctrines so far as my ability will allow me, yet I do not think this the time or place for either, and I shall avoid to the utmost of my power touching upon the doctrines of any church of which any of you may be members. I make this introduction before entering upon my discussion; because however careful I may have been in the composition of this address, and particularly of this part of it; there may still be some sentences, which you might possibly consider aimed at your respective denominations, and which you would therefore think offensive. Now I most emphatically deny introducing here any phrase which I thought might annoy, or wound the feelings of any person present. I believe we are all Protestants, and therefore as Protestants and Christians, we ought all to join in endeavouring to stem that current of infidelity which if allowed to proceed without check, will eventually bring upon this Province and this people, the anger of an avenging God. We *all* ought to join in erecting such a barrier to its further progress, as it should never be able to surmount. And what so fit a barrier; what so well calculated to annihilate infidelity in its very bud as a sound and liberal education?

The present day affords a striking example of what cunning imposition can do in preying upon the minds of the ignorant and credulous; Mormonism has raised her loathsome head amongst us; the absurd doctrines of a madman are making fearful havoc amongst the unlettered and ignorant portion of our countrymen, and we hear with amazement and incredulity that above 200,000 believers have in the last few years been added to the flocks of the Prophet. Oh! murderous superstition; Oh! headlong fanaticism and blind frenzy; how long shall you be allowed to hold on your undisturbed career? How long shall your giant strides be allowed to pass unnoticed, and how long shall you dare to sully humanity with your pernicious doctrines? *Education* summon your dignity! *Reason* assert your sway! and show to Americans and the world that superstition *must* fall before you, and acknowledge your supremacy.

If ignorance has thus been the cause of altering the religious principles of a portion of our community, and withdrawing from the folds of Christ, thousands to follow and believe in the tenets of a penniless and ignorant adventurer; many more has it drawn from religion altogether, and sent them wandering in the dark abyss of undefined and interminable speculation. How any man however unlettered and ignorant, can follow and exult in the doctrines of infidelity, I am sure all of you are at a loss to imagine, and the only solution I can give to the problem, is, that some men with a smattering of education, and a little versed in the technicalities of science; having just learning sufficient to make them proud of their attainments, without enough to enable them to perceive their own deficiencies, are desirous of setting themselves up as oracles,

and rendering their names notorious to the world, by repelling religion with doctrines of their own creation, and which they do not themselves believe, and as nothing has ever appeared, be it as absurd and improbable as it may, but has caught the ear and gained the attention of some ; so freethinking established by men of reckless disposition, soon gained the approbation of a class, with minds similarly constituted to their own, and to whom it was very gratifying and convenient to believe, that their course would finish here, and that no *future* punishment awaited them for whatever atrocities they might commit, I believe Tom Payne of unenviable reput<sup>n</sup> first openly supported the doctrine of infidelity, and the flame that he kindled has been kept burning with a greater or less degree of fierceness until the present day, when the eloquence of a Holly-hook has added fresh fuel to the fire.

That ignorance the most contemptible, and wickedness the most censurable, could alone make people depart from the religion of their forefathers, and follow with the enthusiasm of fanatics the new fangled doctrines of the present age, is a fact which no one will be inclined to dispute; and thus, I say, in order to rid society of a nuisance, and your country of a plague, it is absolutely necessary that you should liberally educate your offspring. It is said that the genius which discovered the universal law of gravitation, the man who proved from Mathematical calculations impossible to be disputed that

“ The very law which moulds a tear.  
And bids it trickle from its source ;  
That law preserves the earth a sphere,  
And guides the planets in their course,”

was inclined to scepticism before those masterpieces of the Creator were revealed to his gaze, but he could not then resist the convictions which those discoveries forced upon him ; discoveries which have rendered his name famous through all the civilized world ; alike known from the rocky cliffs of northern Europe to the sandy plains of Australia ; from the fertile valley of the Ganges, to the sterile heights of the Andes, his name shall not be allowed to dim by time, nor grow indistinct by the lapse of ages ; and as gold becomes brighter from age, and purer from being subjected to the furnace, so the name of Newton shall as year, succeeds year, and century is heaped upon century, display itself with additional brightness and brilliancy to every succeeding generation.

If a man of this kind doubted when in comparative ignorance ; but was obliged after reaching the highest pinnacle of knowledge and earthly fame, to lower even his lofty genius before an Infinite Deity ; how much more shall we educate the rising generation, that like Sir Isaac Newton, they may increase in godliness, as they increase in wisdom ; and so form an impenetrable barrier against the further progress of infidelity.

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Next to scepticism, I consider Roman Catholicism to be most dangerous; and requires more learning to refute it. That superstitious and imposing religion, which engages the attention by the magnificence of its ceremonies, and spreads its influence by a cunning imposition on the credulity of the ignorant, has long been known to be a hotbed of error and depravity; the Bishop of Rome, the pretended successor of St. Peter, is the acknowledged head of this Church, and were his doctrines in the present day as pure as those of the early Christians, there would be no necessity for dissenting from his opinions; but from the days of St. Peter downwards each generation has witnessed some new and monstrous doctrine, which the followers of the Church of Rome were called upon to believe, absurdity succeeded absurdity, until the voice of Luther rang like thunder through the length and breadth of Germany, and produced a sensation that struck the Papal Empire to its very centre. The arguments of Wickliffe had already prepared England for the reception of the truth, and although that country was tossed to and fro on account of the various opinions of its sovereigns, yet Papal supremacy was for ever annihilated, and for ever crushed; as the funeral piles of Cranmer, Ridley and Latimer, sent their torch like flames to Heaven and swallowed the tangible portions of those glorious martyrs. Rome in the blind fury of her course, in the headlong precipitancy of her career, had not the sense to see that persecution has not the power to crush, that if people will not believe absurdities of their own accord, they cannot be driven into it by compulsory measures. And what is the Romish Church now with its pretended doctrine of infallibility? Catholics will tell you that it is conforming itself to the spirit of the age, but do not believe a word of it, it was only the other day that we witnessed an edict issued from the Vatican denouncing all those who should dare to dispute the "Immaculate conception of the Virgin," and I would ask you, what man of ordinary common sense will not dispute it?—Again take a survey of Europe at large and you will invariably find, that those countries where the Romish Church is established are steeped in the most deplorable ignorance and poverty. Let me then request you, if you would see superstition vanish from among men; if you would see the purity of God's word firmly established, if you would see Romanism expunged from the earth and Pius IX. hurled from the throne of the Vatican, educate your children and render them fit judges between truth and error.

I could go out of the pales of Christianity and lead you into the wide fields of Mahommedanism and Paganism. I could take you to that country through which the Ganges winds her mighty course to the Ocean; to Delhi the centre of Brahminism, where Juggernaut rolls in the blood of his victims, to the sandy plains of Africa, where ignorance reigns supreme and where the pure light of

God's word has never shed its radiance, in order to show you the necessity of education for the *thorough appreciation of religion*; but my time is limited, and I am afraid you are already tired of illustration upon a subject where no illustrations were required, the truth of which you could not have failed to perceive, with your own unassisted judgment.

It was my original intention to explain to you, the *utility* as well as the *necessity* of a liberal education; you will therefore perceive, that I have performed only a part of my undertaking, and the apology that I shall offer (if any is necessary) for not concluding it, is, that the fertility of the subject, and consequently the mass of matter which it would necessarily embrace, oblige me for the present to renounce its consideration, but I would observe, that its renunciation is not to be deemed a proof of its non-importance, for in fact I do not know a branch, which possesses more material for arrangement; or matter more worthy of weighty consideration.—When we pass through our cities, and see those magnificent edifices in the course of erection; when we see thousands of miles of Railway in full operation, bringing to our markets the productions of distant districts; when we perceive those magnificent steam vessels traversing our rivers and lakes, and the Telegraph wires transmitting messages with inconceivable rapidity from one end of the Continent to the other; when our cotton and woolen manufactories are making with all the power of steam, materials for the use and comfort of man; I say when we see all this, how can we possibly call that subject barren and unimportant, which treats of the *utility* of science; I am fully sensible of its importance, and should opportunity permit, shall be most happy to treat upon it distinctly at some future period. In the meantime, let us all be careful to perform our duty, and as we pursue our onward course to Heaven, pray to be so guided in our thoughts and actions; that everything we do, may have a tendency to public, as well as private benefit; and above all, let us endeavour to worship God in earnest, and attempt to show in the course of our lives, the happiness true religion is able to impart; at the same time reflecting, that it is to her steadfast religious principles that England owes her power and dignity, and that so long as she continues to worship God in spirit and in truth; so long as she continues to evangelize the Heathen, and convert Pagans to Christianity; and so long as she throws herself upon the power of the Almighty; so long shall her sway be dominant, and her power supreme, but when she departs from all this, and gives up the system of *National Education* which she has commenced, putting confidence in her own strength, and relying upon her own resources; then the day of her fall will quickly arrive, and we shall be *one* more added to the list of nations that have passed away.

I have finished, and I thank you for the attention with which you have heard me.



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